His map of the region showed a blank space of some 50 miles between the Koyukuk and his destination on the Kobuk. Setting off with a 40-pound pack, a compass, and a rifle to shoot birds and small game for food, he proceeded on foot across the uncharted territory. Six days later he arrived on the gravelly bank of the Kobuk, and with great ingenuity, considering he had no axe or hatchet, constructed a makeshift raft to float the river.

organic materials preserved within sites, did not become the standard means of archeological dating until the 1950s. In the 1930s, Giddings' research must have appeared "state of the art" to his colleagues at the university, so it is not surprising that in 1939 UAF anthropology professor Froelich Rainey invited Giddings to participate in an archeological project at Point Hope. Until then, St. Lawrence Island, with artifacts similar to those from Siberia, had been the focus of much of the archeology in northern Alaska. Giddings was introduced to field archeology that summer, and the experience proved to be a turning point in his career.

It was during the 1939 field season that Giddings, Rainey, and Danish archeologist Helge Larsen discovered the enigmatic Ipiutak culture. In Giddings' words, "The discovery of the original Ipiutak site at Point Hope, one hundred miles northwest of the Cape Krusenstern beaches, will always seem more dramatic to me than the opening of Tut-ankh-amen's tomb." *(Giddings 1977:102)*. After working late at the nearby Jabbertown site, the site first appeared to them in the low, red, midnight sun, as a series of shallow, rectangular depressions on low beach ridges south of Ipiutak Lagoon *(Giddings 1977: 113)*. Some 575 depressions, identified as semi-subterranean house pits, were eventually mapped, making it one of the largest known prehistoric settlements in the Alaska Arctic. Flourishing in northwestern Alaska around the beginning of the Christian era, the Ipiutak culture was vastly different in artifact types from previously known Arctic cultures and striking because of its elaborate burial goods. The following summer Larsen and Rainey continued their work at the Ipiutak site (which became a National Historic Landmark in 1961), while Giddings turned his attention toward the Kobuk River.

Today a trip from Anchorage to one of the Kobuk River villages is a few hours flight by jet to Kotzebue and then a brief trip by small plane to Kiana, Shungnak, or Ambler. Giddings' first trip to the Kobuk area in 1940, in contrast, took many days of slogging over the tundra and a great deal more stamina. His journey began with a flight to Allakaket, a village on the Koyukuk River. His map of the region showed a blank space of some 50 miles between the Koyukuk and his destination on the Kobuk. Setting off with a 40-pound pack, a compass, and a rifle to shoot birds and small game for food, he proceeded on foot across the uncharted territory *(Giddings 1977: 294)*. Six days later he arrived on the gravelly bank of the Kobuk, and with great ingenuity, considering he had no axe or hatchet, constructed a makeshift raft to float the river.

His first encounter with civilization came at fish camp of people from Shungnak. Mrs. Daisy Tickett was a young girl when Louis Giddings appeared at the camp of her parents, Susie and Henry Stocking, in 1940. In a taped interview with NPS personnel, Mrs. Tickett remembers that day over 60 years ago.

The arrival of Mr. Giddings..., I always thought it may have been July or August, but he arrived at the time we were in summer camp...His raft was remarkable in that it was very short and small and seems like it was constructed to sit on it by placing several pieces of wood. It was in the afternoon when we see a stranger in view on a raft. The stranger stopped in front of us and got off. So that was Louis Giddings who arrived. (Ramoth and Ridington 2001)

The people of the Kobuk River were of particular interest to Giddings because they, as Iñupiaq-speaking Eskimos, occupied a forested environment usually associated with the Interior Athapaskan people. He believed that studying their prehistoric sites might shed light on possible inland origins for the Ipiutak culture *(Giddings 1977: 292)*.

The first year on the Kobuk, Giddings collected wood samples, recorded ethnographic accounts, and conducted limited site excavation. He returned the following year with a graduate student and hired eight local men from Shungnak and Kiana to excavate the house pits at several sites, including Onion Portage. The great age and significance of Onion Portage, however, would not be known until he returned to the site two decades later.

One man on his crew was a young Nelson Greist, now a patriarch in the Kobuk River village of Ambler, who recalls the early days.

He saw how raw I was. Louie let a young man interpret and told me that I would not be excavating but I was to start from the bottom, doing dishes and watch the tents, equipment etc. and I would be with him, that was in 1940...When we met again the next summer his impression of me changed quite a bit. He already put on the top of the list. Yeah my friend Louie was a very good man. When I start to be with him he take time to teach me how to excavate, very much like on the job training and I got to the point of teaching other workers that did know how, when he was satisfied that I can do it. (Ramoth and Ridington 2001)

Giddings returned in 1942 to traverse almost the entire Kobuk River on snowshoes with a dog team for the U.S. Army Engineers. After a four-year stint in the military during World War II, he returned to the Kobuk in 1947 and eventually published the results of his fieldwork in two books. In *The Arctic Woodland Culture of the Kobuk River* (1952), he describes the results of archeological fieldwork, highlighting similarities of artifacts between the inland Iñupiat of the Kobuk and their Athapaskan neighbors, the Koyukon; while *Kobuk River People* (1961) is an ethnographic account.

Always searching for more evidence to answer his questions about the origins of the Eskimo cultures in Alaska, Giddings conducted fieldwork in Norton Bay during the summers of 1948 through 1952. Along the edge of a small bay near Iyatayet Creek, Giddings and his crew discovered a site that had three separate periods of human occupation. At the bottom they found a new culture, the Denbigh Flint complex. Giddings recognized the small, beautifully chipped stone tools as ancestral to later expressions of Eskimo culture in Alaska. His discovery of the Norton culture, the middle layer, at Iyatayet was also significant as it marked the first appearance of pottery and large permanent winter villages in the Arctic. The upper level, named Nukleet, was dated to the last millennium.

The date of the Denbigh Flint complex was not known until his final trip to Iyayet in 1952, when he collected radiocarbon samples from the site and dated the bottom layers at approximately 5,000 years before present *(Giddings 1964: 248)*. Giddings' discovery did not only represent a local culture, but was later recognized as a variation of the Arctic Small Tool tradition, a prehistoric way of life found along the entire coastline of North America from the Bering Sea to the northernmost tip of Greenland *(Dumond 1987)*.

Meanwhile, Giddings was carving out a niche for himself on the academic front in the 1950s. After receiving his Ph.D. from the University of Pennsylvania in 1951, he moved on to Brown University in Providence, Rhode Island, where he was appointed professor of anthropology as well as director of the Haffenreffer Museum of Anthropology in 1956. Those

Courtesy of Haffenreffer Museum of Anthropology (64-238)

Excavation crew at Onion Portage in 1964. Photograph by J.L. Giddings.


National Park Service photograph

Nelson Greist, Ambler, Alaska.


National Park Service photograph

Wilson Tickett, Shungnak, Alaska.


National Park Service photograph

Ruth and Almond Downey, Kotzebue, Alaska.

duties did not prevent him from returning to Kotzebue during that summer. There, he hired Almond Downey, a resident of Noatak, to be his boatman, and the crew set off for the Buckland River. En route they were waylaid by gale-force winds, and they were forced to stop on the Choris Peninsula. This event proved fortuitous because it led Giddings to the discovery of large oval-shaped house pits on one of the many narrow beach ridges. After testing, he attributed the house pits to the Choris culture, intermediate in terms of artifact and house types to the Denbigh and Norton cultures *(Giddings 1977: 201)*.

Downey became an essential member of the summer crew for the next several years, and in 1958 he guided Giddings to Sealing Point on Cape Krusenstern. Under the frozen sod covering old beach terraces, they found a horizontal succession of cultures — Birnirk, Western Thule, Ipiutak, Old Whaling, Denbigh — with the most recent at the modern shoreline and the most ancient, some 3 miles (4.8 km) inland. Ancient people abandoned each successive beach ridge as changing ocean conditions caused a new beach ridge to be formed in front of it. Eventually, Almond's wife, Ruth, and their young children joined the crew, along with Giddings' student, Douglas Anderson, and Giddings' own family.

Almond and Ruth Downey, who now live in Kotzebue, were interviewed about their fieldwork with Giddings. Ruth Downey recalls:

When the ice break we come down from Noatak. Then maybe in June 10 or 12. 10, 11, 12 Giddings come. Later on we went to Sealing Point, and there were bunch of us there. There was some young men that follow us like Murphy, brother of Almond, Bobby Lee and Julian Tauqsaiq to stay with us...they would be gone all day looking for old things and me and the kids would be home all day too. We stay over there for all summer, June, July and August. (Ramoth and Ridington 2001)

In 1964, his last year of fieldwork and the last year of his life, Giddings returned to Onion Portage on the Kobuk River for a large-scale excavation. Three years earlier, during a break from work on the coast, he had discovered that the site was well stratified, with layers of human occupation evident beneath the upper house pits. He hoped that Onion Portage would provide a vertical succession of Arctic cultures, in the way that the Cape Krusenstern beaches had provided a horizontal one.

The site, along with the field camp where the excavators lived, was a bustling place in 1964. It included the entire Giddings family (wife Bets and three children), Almond Downey and his family, graduate students, and a local excavation crew. Wilson Tickett of Shungnak remembers that summer:

When he was here for the last time that summer, that's when I work for him...I can't recall how many feet deep we excavated, I found out that each level of dirt do tell the tale of when people live there. Some are a foot or more apart that indicate the time when people lived there. It is very interesting to know that generations can be determined

this way...One time he said it indicated that people lived here before Christ, by carbon dating the burned pieces of wood from fire here at Onion Portage. (Ramoth and Ridington 2001)

Also joining in the excitement that summer of 1964 was Giddings' old friend, Nelson Greist, who was hired to build a cabin on the bluff, with a commanding view of the Kobuk River, above the Onion Portage site, for the Giddings family.

When Louie found out I was here (Ambler) he come up from Onion Portage to see me. He told me and made plans to have a log cabin built there and I am to build it for him...I complete the cabin in one month. After the cabin was done he ask for cache. I hustle for material to build it...he told me he will retire pretty soon. We had become good friends. According to what he says we would live here in the same place when he retires. (Ramoth and Ridington 2001)

In December of 1964, Louis Giddings died unexpectedly while recuperating in the hospital after an automobile accident. His mentorship of so many, however, allowed the fieldwork at Onion Portage to continue. Douglas Anderson, Giddings' assistant, and his crews were eventually able to identify eight different cultures at the site, ranging from the Akmak complex (over 8,500 years old) through the Arctic Woodland Eskimo culture (A.D. 1000-1700), thus fulfilling Giddings' vision of the unique scientific potential of Onion Portage. Like his mentor, Anderson depended on the expertise of the local people for his excavation crews, crediting Tommy Lee, Nelson Greist, Shield Downey, Arthur Douglas, Arthur Gray, Shield Downey, Jr., Willie Goodwin, Oscar Greist, Don Williams and John Blower with providing much of the on-site archeological interpretations (Anderson 1988).

Two of Giddings' books were published posthumously: *Ancient Men of the Arctic*, a wonderful narrative filled with stories about fieldwork and archeological theories of the day, was published in 1967 (reprinted in 1977); and *Beach Ridge Archeology of Cape Krusenstern*, co-authored by Douglas Anderson, in 1986. Perhaps even more important is Giddings' spirit of scientific inquiry and dedication, which lives on today through the work of his team of archeologists, their students, and students' students, still actively involved in Arctic research. The legacy of Giddings' work on Cape Krusenstern and the Kobuk River has been handed down to numerous National Park Service archeologists. His other legacy — the spirit of cooperation he shared with his Iñupiat fieldworkers and friends — is one that all Alaskan archeologists would be wise to emulate. Only through such partnerships can we hope to achieve a lasting sense of stewardship for the sites so important in understanding the history and prehistory of our state.

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NPS Fire Management Creates Unique Partnership

NPS Fire and Aviation at the National Interagency Fire Center collects, compiles, posts online (http://www.nps.gov/fire), and publishes a booklet, *People, Parks and Fire...Better Together* on success stories of the National Fire Plan. This year the Alaska submission highlighted the uniqueness of Alaska: which resides in its sub-arctic and arctic ecosystems, expansive geography and cultural history. The Alaska Interagency Wildland Fire Management Plan was born from these unique factors. In the late 1970s, land and fire management professionals realized that not all fires could be put out because of Alaska's immense size as well as the cost. In some cases, the effort to extinguish the fire was more harmful to the environment than the fire itself.

Objectives of the wildland fire plan were to: 1) protect human life and specific resources and 2) allow fire to fulfill its natural ecological role. Along with these objectives, the interagency fire plan demanded constant communication and long-term partnerships between six agencies. The Alaska Bureau of Land Management—Alaska Fire Service, US Forest Service, and State of Alaska Division of Forestry work together as the three "fire suppression" agencies. Personnel from U.S. Fish and Wildlife Service, Bureau of Indian Affairs and the National Park Service are called upon when needed to assist in fire suppression. The National Park Service also sets fire suppression priorities for the suppression agencies and conducts hazard fuel mitigation, prescribed burns, fire prevention, and education.

In 2001 NPS Eastern Area Fire Management reflected the interagency ideals of partnerships through effective communication and forged a new partnership with NPS Cultural Resources. The partnership was formed to protect Alaska's cultural resources from wildland fire by giving the suppression agencies fire suppression priorities for cultural resources. **Visit http://www.nps.gov/fire/success/2002/akro.htm** to read the complete story and view a map and photos.

Fire at Taylor's Cabin on the Yukon River

Photograph courtesy of Karen Ward

There are an estimated 60 wolves that spend at least some of their time within the boundaries of Yukon-Charley Rivers National Preserve.

Wolves On-Line

The recently published 2002 study titled: *Ecology and Demography of Wolves in Yukon-Charley Rivers National Preserve, Alaska* by John Burch is available online. The study provides a synopsis of research and work on the wolves of Yukon-Charley (YUCH) over the last decade.

In 1994 the Fortymile Planning Team was formed and plans for wolf reductions in conjunction with curtailed harvest by humans of Fortymile caribou were made.

During the winters of 1995-96 and 1996-97 a privately funded wolf trapping effort was initiated. This private wolf trapping incentive program paid $400 for the hide of any wolf trapped within a specified area. At the time, local fur buyers were paying an average of about $200 for wolf hides. Most of these trapped wolves were outside of the calving range, but included packs within some of the Fortymile Caribou Herd's (FCH) summer and winter ranges.

From November 1997 through April 2001, 15 packs were reduced to sterilized pairs by Alaska Department of Fish and Game and maintained that way for five years. In the five year period, 41 wolves were sterilized and 120 were relocated; however, no wolves living primarily within the preserve boundaries were sterilized or relocated. The wolf reduction effort effectively reduced the wolf population by 80% throughout much of the calving grounds of the FCH. Five packs of wolves were excluded from the sterilization and relocation program because the Planning Team decided that they lived primarily within the preserve. Ten to 12 packs of wolves have some or most of their home range within Yukon-Charley, but only the five packs inhabiting the Charley River drainage had the potential to have been sterilized and relocated. Members of those five packs were not sterilized or relocated no matter where or how far they ranged outside the preserve boundary.

The FCH has long been a subject of interest to biologists. In 1920 biologist Olaus Murie estimated the herd to number 568,000 caribou, ranging from Whitehorse, Yukon Territory to the White Mountains north of Fairbanks. In the 1930s, the population dropped to an estimated 10,000 to 20,000 caribou. The cause of that dramatic decline is unknown, but suspicions include overharvest and food limitations due to range depletion and fires.

During the 1940s and 1950s the herd increased again to perhaps as many as 60,000. From an estimated 50,000 animals in 1963, the herd size dropped dramatically to 6500 animals in 1973 and stopped crossing the Steese Highway. The cause of this decline was attributed to a combination of overharvest by people, bad weather conditions and heavy predation by wolves and bears. Starting in 1976 the herd began to increase slowly to over 22,000 by 1990 and were roughly stable at 22,000-23,000 through 1995. Following the Fortymile Planning Team's 1994 plan of reduced wolf population and harvest by humans, from 1995 through 2001 the herd grew to nearly 40,000 animals.

The study can be found at the following **site: http://www.nps.gov/yuch/Expanded/key_resources/2002_wolf_report/2002wolfreport.htm .**

Photograph courtesy of Kennan Ward

Although rarely seen, these beautiful animals range throughout Yukon-Charley Rivers National Preserve and are a part of a large, continuous wolf population that range throughout most of Alaska and Canada.

Alaska connection to New Bedford Whaling National Historical Park in Massachusetts

Herman Melville enthusiasts dropped anchor in New Bedford, Massachusetts on January, 2003 to recite the novel *Moby Dick* in the 7th Annual *Moby Dick* Marathon. The marathon has been held annually since its creation in 1997, commemorating New Bedford's most famous former resident, Herman Melville, who wrote the classic in 1851. People of all walks of life, professions, and languages participated in the 25 hour event. Not everyone is merely an enthusiast, or classics fan — Melville's great grandson has attended every reading since its onset. The marathon reading is the brainchild of Irwin Marks, a volunteer octogenarian of New Bedford.

The 2003 reading was in English, Iñupiaq, Portuguese, German, Japanese, and Danish. The novel has been translated and printed into all the languages represented at the reading this year with the exception of Iñupiaq. After a partnership was formed in 1999 between the Alaska Regional Office and the New Bedford park, Herbert Anungazuk, a cultural anthropologist for the Alaska Regional Office, was tasked with translating sections of the novel into Iñupiaq, in order to have an Alaska Native language represented at future marathons. The translation was hampered by the fact that Melville's English and the English of today are so dissimilar. Translating into Iñupiaq became even more difficult. Finally, after realizing that *Moby Dick* is about whaling and that Iñupiaq whaling is whaling in truth form, Anungazuk was able to paste Iñupiaq ways over the ways of Melville. At this year's marathon, Anungazuk read from the final pages of chapter 48, The First Lowering, since the launching of a boat in chase of a whale is always a period of high expectation for the Iñupiaq people.

National Park Service photograph

Herbert Anungazuk reading his Iñupiaq translation.

Whaling is an activity that interests man, woman, and child alike, especially in northern latitudes because of the continuance of indigenous whaling. It is an activity that is indelibly etched into a whole community. When the time to whale comes, those who are masters of the hunt do so with quietude and respect. They honor the mammal that is seen as the ultimate of species, which provides for their community's sustenance. *Whale, whale; an amulet or an icon, not of worship, but of respect. Whale, whale; ancient stories, ancient beliefs.* To sight a whale is a stunning experience, and it must have been just as much so for Captain Roys whose expressed purpose in his whaling endeavors was monetary gain.

In July 1848, Captain Thomas Roys of the whaling bark Superior, located a new whaling field for New Bedford ships in the Bering Strait, Chukchi Sea, and Arctic Ocean. Numerous ships sailed from New Bedford to these new areas, often hiring local men as guides, general help, or for other positions aboard the whaling ships. At the completion of the whaling season in the fall, the weather did not allow some men to return home. Many men, including Anungazuk's namesake, told stories of far away places — San Francisco, Honolulu, or other ports-of-call.

Anungazuk was interested in learning about ancestors who may have been aboard whaling vessels during the time that whaling was actively pursued in northern seas. The logs of whaling ships may contain information formerly unknown to the descendants of men who accompanied the whaling vessels. The book, *Whales, Ice, and Men,* by John R. Bockstoce contributed to this effort since it describes the history of the ships that plied northern waters in quest of whales. The Kendall Institute Library in New Bedford has immense volumes of information about whaling history. It even has sailing logs of ships that may have dropped anchor in Wales, Anungazuk's community.

"So", "So"! The excitement arose quickly as one of the crewmen announces a whale sighting. "So"! Again, yet almost a whisper. All of the crewmen moved quickly and quietly near their assigned locations so that an orderly launching of the omiak can be done. They are not tense, but they anticipate a successful harvest because they have gone through the proper rituals, the proper ceremony until what must be done is

Whaling is an activity interests man, woman, and child alike, especially in northern latitudes because of the continuance of indigenous whaling. It is an activity that is indelibly etched into a whole community. When the time to whale comes, those who are masters of the hunt do so with quietude and respect.

Photograph courtesy of University of Alaska Fairbanks, Samuel Call Collection, #A66-10

Two commercial whalers at Barrow, Alaska, late 19th century.

National Park Service photographs

ingrained in them. What must be done and followed is orderly because the way it must be done has been shown, generation for generation. The thought has always remained that from the ancient generation to the new, the youngest crew member may one day lead the hunt.

Portraits of a Port

The Portraits of Ports interactive website is a distance learning endeavor developed by the New Bedford Whaling Museum and the Artfx Group (a website design company in Ottawa, Canada). It is designed to provide a rich environment in which to explore the stories, voices, and objects pertaining to American whaling. The site represents the stories of whaling worldwide: it places the historical sites of whaling in a current context through artifacts, museums, objects and places. The Affiliated Areas of the National Park Service's Alaska Region worked on this project in conjunction with the Iñupiat Heritage Center in Barrow, Alaska. The site includes three sections: conservation and collections data describing the museum's archival, book, and object collections; interpretive and on-line resources about whaling; and interpretive products specific to the collections — oral histories and education program materials. Visit the site at: **http://www.artfxgroup.com/nbwm/flashmain.html .**

Photograph courtesy of John Robson © 2002

Iñupiaq whalers on the pack ice with their umiak (skin boat).

Very few people will ever be able to visit all 39 of America's volcano-related parks and monuments, but this book is an excellent source of ideas and inspiration for exploring more of them.

New Book On Volcanoes Available

After distinguished academic and government careers, Bob and Barbara Decker have established productive second careers as authors of popular guide books to America's national parks. They have managed to travel extensively for research on books yet to be published. The Deckers have identified 39 volcano-related national parks and national monuments in the United States, and offer *Volcanoes in America's National Parks* to introduce readers to most of them.

This attractive, soft-cover book (ISBN 9622176771) begins with a concise 48-page introduction to modern volcanology, with lucid explanations of eruptive processes,

National Park Service photograph

An aerial view of Aniakchak Caldera, Alaska Peninsula.

volcanic features, and why volcanoes form where they do. The descriptions of individual parks that follow are brief, but they give essential information about the geologic and human history of each park, with explanations of how individual volcanic features of scenic interest formed. The park descriptions are organized into three sections: parks with active volcanoes, parks with dormant volcanoes, and parks built on or around extinct volcanoes or their roots. The parks and monuments described include not only those that are well-known, such as Mount St. Helens, Hawaii Volcanoes, and Yellowstone, but also lesser-visited parks in Oregon and New Mexico, as well as four remote but beautiful parks in Alaska: Aniakchak, Katmai, Lake Clark, and Wrangell-St. Elias.

Geologists will enjoy the "Volcano Facts" summaries for each park, which provide typical rock types and dates for the latest eruptive activity. An up-to-date reading about each park is given, as well as valuable government web sites at which visitor information is available for most parks. Very few people will ever be able to visit all 39 of America's volcano-related parks and monuments, but this book is an excellent source of ideas and inspiration for exploring more of them. Reviewer: John P. Lockwood, Geohazards Consultants International.

National Park Service photograph

Katmai National Park

National Park Service photograph

Major volcanic eruptions at Katmai National Park have deposited ash throughout the area.

Robert Winfree

"Sandy (his wife) and I are very excited about the move to Anchorage. We've lived throughout the Lower 48 states and have worked and traveled internationally. Our visit to Alaska last year made it clear to us that Alaska would be in our future, and this is exactly the opportunity that we were hoping for."

New Science Advisor for the National Park Service in Alaska

Robert Winfree is the new Alaska Region Science Advisor for the National Park Service. Bob has a Ph.D. in Wildlife and Fisheries Science and managed research laboratories for the U.S. Fish and Wildlife Service and the National Biological Survey before joining the National Park Service in 1995. At Grand Canyon National Park, he provided leadership and oversight for a multi-disciplinary research program of nearly 100 research studies a year. Bob also recently completed the federal Executive Potential Program through the U.S. Department of Agriculture Graduate School. Regional Director Rob Arnberger said, "His experience, broad operational knowledge of the NPS programs and mission, and extensive network of contacts, will be significant assets in the position."

Winfree noted that "Sandy (his wife) and I are very excited about the move to Anchorage. We've lived throughout the Lower 48 states and have worked and traveled internationally. Our visit to Alaska last year made it clear to us that Alaska would be in our future, and this is exactly the opportunity that we were hoping for. There will be a lot to see, discuss, and absorb in the coming months. We look forward to many great experiences here."

Ecoregions Map Available

A great gift idea for anyone intrigued with Alaska's vast landscapes: a new map has been published that for the first time brings together a wide variety of up-to-date environmental data about Alaska and neighboring portions of Canada and Russia. The "Ecoregions of Alaska" map shows major ecosystems based on climate and terrain, with details about vegetation, rivers, glaciers and natural wildfires.

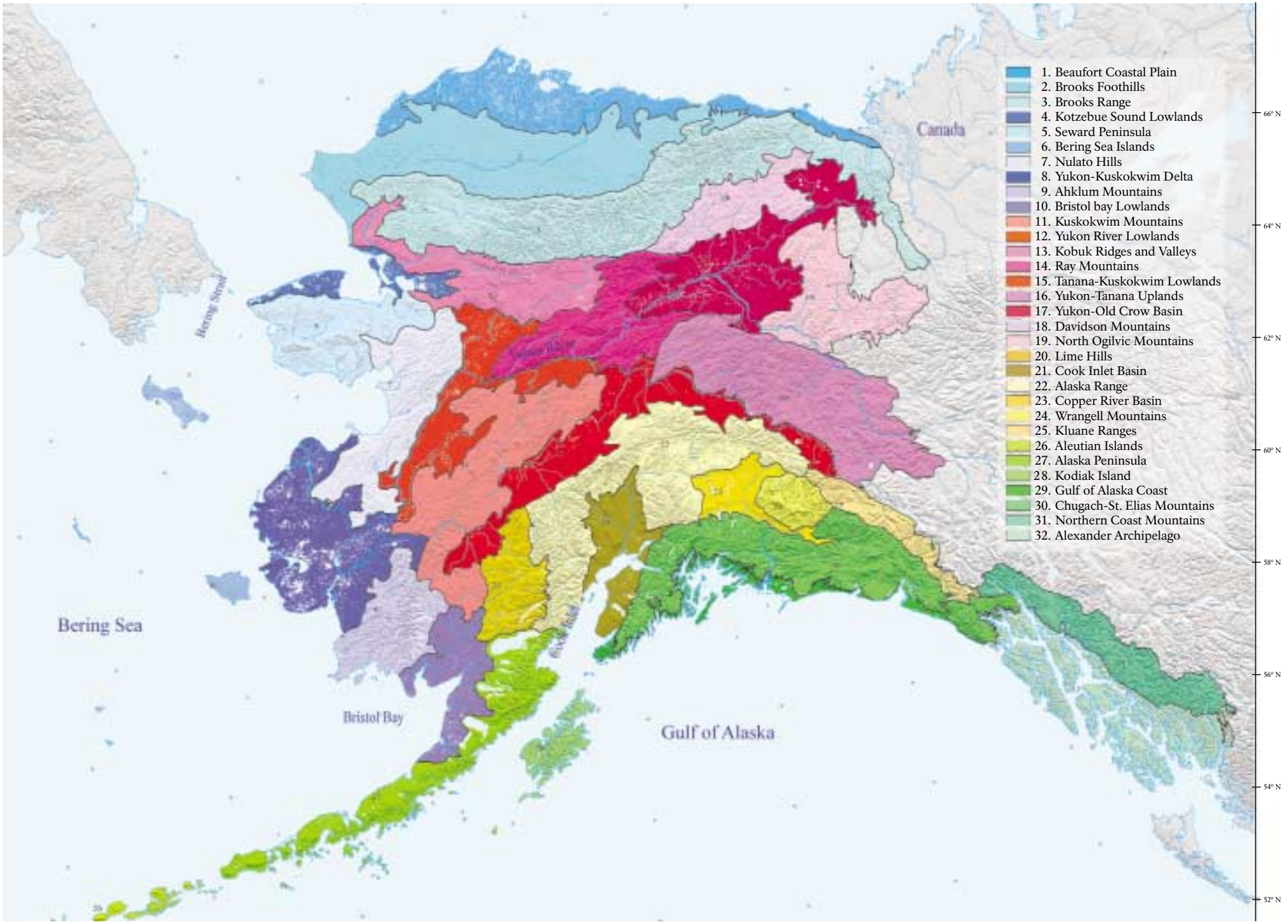
The mapping effort, led by National Park Service ecologist Page Spencer and U.S. Forest Service ecologist Gregory Nowacki, brought together scientists and existing data from several land managing and science agencies. Earlier maps tended to use data gathered by one or two agencies and have become outdated as more detailed information became available from satellites and computer mapping. The latest result is a 36-by-54 inch, full-color map showing 32 ecoregions, descriptive text and photographs for each of the ecoregions on the front, and comprehensive tables and charts of vegetation, geology and climate on the back.

"It shows the incredible variety in Alaska and what makes these areas unique," Spencer said. "When you look at Alaska on this map, you see that we really have the ecological spread of a whole continent. For people who like to explore, you can also map the places you've been to, and the places you want to visit next...It also provides a common language and spatial framework across agencies and political boundaries," she said.

The map will be useful in scientific and management applications, as well. "When we're designing inventory and monitoring projects, or looking at where phenomena such as the spread of spruce bark beetle, or the habitat for a goose population, this synthesis of information is very valuable," Spencer explained.

The map is available for $7.00 from the U.S. Geological Survey's Earth Science Information Center in Anchorage. Visit their website at **http://mapping.usgs.gov/esic/esic_index.html for ordering information.**

The "Ecoregions of Alaska" map is available for $7.00 from the U.S. Geological Survey's Earth Science Information Center. Part of the map is shown here. Earlier maps tended to use data gathered by one or two agencies and have become outdated as more detailed information became available from satellites and computer mapping.


1. Beaufort Coastal Plain
2. Brooks Foothills
3. Brooks Range
4. Kotzebue Sound Lowlands
5. Seward Peninsula
6. Bering Sea Islands
7. Nulato Hills
8. Yukon-Kuskokwim Delta
9. Ahklum Mountains
10. Bristol bay Lowlands
11. Kuskokwim Mountains
12. Yukon River Lowlands
13. Kobuk Ridges and Valleys
14. Ray Mountains
15. Tanana-Kuskokwim Lowlands
16. Yukon-Tanana Uplands
17. Yukon-Old Crow Basin
18. Davidson Mountains
19. North Ogilvic Mountains
20. Lime Hills
21. Cook Inlet Basin
22. Alaska Range
23. Copper River Basin
24. Wrangell Mountains
25. Kluane Ranges
26. Aleutian Islands
27. Alaska Peninsula
28. Kodiak Island
29. Gulf of Alaska Coast
30. Chugach-St. Elias Mountains
31. Northern Coast Mountains
32. Alexander Archipelago
Canada
Bering Sea
Bristol Bay
Gulf of Alaska
66° N
64° N
62° N
60° N
58° N
56° N
54° N
52° N